1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

764 On the day after the cremation of a corpse, the dead man's son
272 goes to the burial-ground, and on the spot where the dead man was buried he pours successively a vessel of water and a vessel of milk.

Milk is a very valued commodity, and the ritual giving of milk
[431] indicates that solidarity is, or ought to be, prevalent between the giver and the recipient. It is also a symbol of pleasure, luxury, and
[828] happiness, and consequently mourners abstain from it while they
[765] offer it to the spirit of the departed person. The mourners also abstain from other valued objects like curd, honey, mushrooms, meat, and betel leaves and areca-nut, which are again offered to the dead person's spirit.

A kinsman who drank milk during the mourning-period would be guilty of impiety towards the dead person. In the neighbouring Kannaḍa country it is considered a very bitter abuse to tell a person, 'I will drink milk when you die.'

[302] The use of milk is extended from solidarity rites to other rites which have either no reference to solidarity at all or at best only a very indirect one. While ordinarily water is used in shaving a man, milk is used while shaving a bridegroom. The dish containing the milk and the shavings is later emptied at the foot of a milk-exuding
[844] tree like the jack tree (*artocarpus integrifolia*). The placenta is similarly buried at the foot of a milk-exuding tree. One of the five pillars of a marriage *pandal* has to be a branch of a milk-exuding tree. After a corpse has been cremated the bones are consigned either to a river or buried at the foot of a milk-exuding tree. At
[765] mourning, leaf-cups made from the leaves of the jack tree are used to offer food to the spirit of the departed person.

XII

585 Everyone who performs *mūrta* to the subject should give a
431 money-gift, and the three married women are expected to give a gold coin (*pombaṇa*) each. At a wedding the mother of the bride (or groom), and the groom while performing *mūrta* to the bride, have to give a purse containing several coins, one of which should be a gold coin.

A money-gift has to be given not only at *mangala* but on other occasions as well: relatives who come to pay their last respects to the dead man perform a series of solidarity rites at the end of which they give a money-gift. Again, an infant has to be given a money-

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

gift on the occasion of giving him (or her) a name. In fact, a relative who is seeing an infant for the first time must give a money-gift. On the second day of marriage, when the bride visits the groom's house, she gives a money-gift to every infant in her conjugal *okka*. Later the groom does the same in the bride's *okka*.

It is hardly necessary to state that the giving of a money-gift does not always constitute a solidarity rite. It may be given in return for a service, which, however, might be purely nominal. A guest to a wedding gives a *paṇa* to each of the two girls holding a dish-lamp in his honour at the entrance to the bridal house.

At the wedding the elders of the groom's village publicly examine the box containing the bride's trousseau. They are collectively given five *paṇas* (fifteen annas), and this money is called 'witness money' (*sākshi paṇa*). Subsequently, if there is a dispute as to the contents of the bride's box the elders will be called upon to give evidence. Such disputes do not normally occur, however, except in the event of the woman wanting to return to her natal *okka* on becoming a widow, or after being divorced. Again, when the bride's family friend consents to hold himself responsible for her good behaviour in the groom's house he is paid a *paṇa* as 'witness-money'. The groom's family friend is paid similarly for holding himself responsible for the good behaviour of the groom's relatives.

In the above instances the passing of money from one hand to another has the effect of sealing a contract. It may also be interpreted as payment in advance for some service to be rendered in the future. An occasion might not, and usually does not, arise requiring the elders or either of the family friends to render the service expected of them or him, and the strictly nominal character of the payment might be attributed to this fact. Such an interpretation is plausible, but does not appear to us to be true. In the instance just mentioned the emphasis seems to be much more on the fact of the acceptor of the money binding himself to a particular course of action in the future rather than on the services to be rendered in the future.

A gold coin is placed in the mouth of a dead man if the latter was a married man. This coin is referred to as 'money for the road'. It probably refers to the expenses which the dead man's soul incurs on its journey. No gold coin is, however, placed in the mouth if the dead man was a bachelor, or had the reputation of being very wicked. In such a case a very bitter fruit called '*kānyaṇat kāyi*' is

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the post. After crows have consumed the offerings, the family friend kicks the post awry. On the next morning he cuts it down with an axe. The first-grade mourners pull down the stoves they had erected to cook their food.

In the above ritual is seen the destruction of articles used in mourning ritual, and the purpose of such destruction is to ensure their 'confinement' to mourning. Things associated with bad-sacredness and pollution themselves become bad-sacred and polluted. Consequently, they have to be destroyed.

'Inversion' and 'confinement' underlie more funeral rites than 'identity'. But it is important to note that 'identity' also exists. For instance, the corpse, which is ritually impure, is made to lie on a pure bench in the central hall. Besides, its head is made to touch the south-western pillar.

XI

Almost every Coorg adult chews betel leaves and areca-nut, and addicts chew all day. Lime paste is spread over the rough side of the leaf and the leaf is put into the mouth along with small bits of areca-nut. Frequently bits of *catechu* and tobacco are chewed along with betel leaves and areca-nut.

At night, after dinner, the men chew betel leaves in the veranda, and the women in one of the inner rooms. A man or woman looks forward to this part of the day: there is no more work to be done and everyone is at leisure. Talk flows freely.

The chewing of betel leaves is also intimately associated with married life. The husband and wife frequently chew betel together. The wife applies the paste, folds the leaf, and gives it to her husband. Until recently, among the upper castes in south India, unmarried boys and girls were told to keep away from betel leaves and areca-nut. Indulgence in betel leaves was a symbol of the married state.

Guests are offered betel leaves and areca-nut both to chew and to carry home. Failure to offer betel leaves to a guest would almost amount to an insult.

Betel leaves and areca-nut are indispensable on any ritual occasion. They must accompany every ritual gift or payment, whether it is made to another person or spirit or deity.

The chewing of betel leaves represents full participation in

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sister's son. His importance is stressed in ritual and in the exchange of gifts.

A man whose maternal uncle is alive may not eat curry made of bitter oranges or green plantains. A proverb tells us that a diver for pearls must make certain that his maternal uncle is holding the rope above. Diving for pearls is a notoriously hazardous occupation and the life of the diver is in the hands of the man who is holding the rope above. It requires the greatest vigilance on the latter's part. It is significant that the maternal uncle should be chosen for this task. It is a tribute to the strength of bond between a man and his mother's brother.

The maternal uncle, paternal aunt, and the married sister are all required to bring gifts, provisions, and sheets of cloth called *kēṭāmé* at the marriage of a man. An informant told me that he remembered his mother carrying twenty head-loads of *kēṭāmé* gifts to her younger brother's wedding.

A party bringing *kēṭāmé* gifts is honoured with 'plantain honour' (*bāḷé birudu*): the leader of the party is asked to cut with his Coorg sword a row of three stout plantain stems fixed to the ground. A man who cuts through a stem at one stroke is a skilled swordsman: the blow must fall at an acute angle and must be delivered with firmness and strength.

The bringers of *kēṭāmé* gifts are given in return token gifts of cooked pork and sweet dishes. The host's band accompanies them a little distance when they leave.

Those relatives who brought *kēṭāmé* at wedding bring gifts of provisions and cloths called *aḍatalé* at death. They come accompanied by their band, and they are again given in return token gifts of cooked meat and sweet dishes.

Just before the corpse is buried or cremated certain important relatives perform a rite of segregation called *koḍa kukkuva*, the purpose of which is to break the bond between the dead person and his (or her) relatives. The relatives who have to take part in this rite are the dead person's spouse, eldest son, and 'cross-nephew' (i.e. a man's sister's son, or a woman's brother's son). The surviving spouse takes a mud pot, the son a tender coconut, and the 'cross-nephew' a bell-metal vessel with a spout at the side (*kiṇḍi*).

The three relatives march to a pond or well in the burial-ground after the bier has been deposited near the funeral pit or pyre. They have a dip in the pond, after which the family friend or his

I:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

The 'cross-nephew' stands for the solidarity of a man with his sister.

Close relatives of the dead person bring gifts of white cloths (*muri*). These cloths are carried by women and are received by a woman member of the mourning *okka* who keeps them folded behind the corpse's head. They are used for certain purposes at various points in the mourning ritual: for instance, the mourners of the first and second orders use them for the mourning uniform of waist-cloth and shoulder-cloth; they are used to cover the corpse while it is lying in the house; if it is decided to cremate the corpse, it is stripped of the white gown and then the body is covered with white cloths; and, finally, some cloths are given in charity to beggars and servants of the Coorg *okka*.

Relatives who bring gifts of cloth are usually accompanied by their band consisting of horn, pipe, and drum. They also bring a rifle with them. As they near the lane leading to the mourning *okka*, all the relatives junior to the dead person dress themselves in a waist-colth and shoulder-cloth. In addition, the women mourners unplait their hair and allow it to fall loosely over the back and shoulders. They keep the gift-cloths on their heads and they perform certain stylized movements with their hands which are suggestive of the beating of breasts and head, a common symbol of mourning all over India. As they come up the lane leading to the mourning house, a member of the party fires double shots. The band, rifle, and gifts of cloth are collectively referred to as *kellaṭi*. Relatives who brought *kēṭāmé* gifts at marriage are required to bring *kellaṭi* at death. The obligations of kinship require the bringing of such gifts at marriage and death, and such obligations are usually mutual between groups of kindred. In addition, the bringers of these gifts are honoured according to the traditional ritual idiom and given small gifts of cooked meat and sweet dishes. These gifts are not equivalent in economic value to the gifts brought, but still they embody the principle of reciprocity. Reciprocity does not mean equivalence of return on every occasion: equivalence is usually achieved over a long period of time.

While other relatives bring white cloths, the dead person's 'cross-nephew' or 'cross-niece' has to bring a gift of a red silk cloth (*kendanolli*). Red silk is more sacred than cotton, and the bringers of gifts of red silk are more important than those who bring cotton cloths. The 'cross-nephew' or 'cross-niece' is required to bring

1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

a gift of red silk cloth. The funeral song, however, tells us that both 'he who took and he who gave [daughters in marriage]' (*koṇḍavanu koḍtavanu*) brought gifts of red silk cloths. The divergence between current usage and ancient custom can be explained by the supposition that cross-cousin marriage was widespread in the past. The custom of cross-cousin marriage leads to the overlapping of different kinds of kinship-bonds; and what was to begin with a cognatic bond becomes later an affinal bond.

When a man marries, his sister's husband acts as his 'best man' (*bōjakāra*), and when a woman marries, her brother's wife acts as her matron of honour (*bōjakarati*).[1] This no doubt gives importance to affinal kindred, but ultimately it may be looked upon as one of the numerous expressions of the solidarity prevalent between brother and sister. Again, it may also be an instance of the overlapping of several kinds of kinship-bonds, as the sister's husband or brother's wife might have been a cross-cousin before marriage.

Saméya gifts are brought by affines at death. These gifts consist of coconuts, coconut oil, puffed rice (*pori*), cooked meat, rice yellowed with turmeric, and three *kajjāyas* (a sweet dish) fried in castor oil. Mourners going behind the corpse scatter the *saméya* articles all the way from the mourning house to the burial-ground.

When a man is dead, representatives of his mother's natal *okka* have to bring *saméya*, and when a woman is dead, representatives of her natal *okka* have to bring *saméya*. *Saméya* is also prepared in the mourning house.

Saméya gifts stress the importance of the natal *okkas* of the women who have married into the mourning *okka*. They may also be regarded as giving importance to cross-cousins, as an affine is frequently also a cross-cousin.

Affines, when they are not already related to each other, are expected to be extremely formal towards each other. At marriage the groom's party are treated with extreme courtesy—warm water is offered to them to wash their hands and feet, a mat is spread for them to sit on, and puffed rice, coconut, and parched grams (*hurukulu*) are given them to eat. They are also given betel leaves and areca-nuts to chew. They come accompanied by their band. As they stand at some distance from the bride's house, a party from the bride's house goes to them carrying the articles mentioned

[1] I attended a wedding in which the *bōjakarati* was the bride's mother's sister's daughter, but I was told this was not very usual.

2:Emeneau L-5 (1936-1937) 1938
AW5 Coorg AW5

It follows from the two rules that have been stated that the marriage of cross-cousins is permissible. Such marriages occur, probably with about the same frequency in all classes of Coorg society, poor and well-to-do, rural and urban. My informant gave it as his impression that it was frequently considered that cross-cousin marriages were more suitable than others as creating new bonds of intimacy and friendship between the families concerned. He was emphatic that property considerations have no part in determining the frequency of such marriages; the bride brings with her merely a trousseau, and no other property is involved. Cross-cousin marriage is of the symmetrical variety; no tendency can be seen towards asymmetry. While the linguistic terms for cross-cousins cover, beside the children of brothers and sisters, also such more distant relations as the children of a mother's parallel male cousins or of a father's parallel female cousins, my informant in referring to cross-cousin marriages generally meant marriages between people of the closest relation. In the incident discussed in the following paragraph, the male cross-cousin who takes a part is if possible the son of the bride's father's sister or of her mother's brother. 582

That cross-cousin marriages were anciently the preferable and possibly the universal type is to be inferred from an incident that takes place at weddings. It may be described here fully rather than in its appropriate place below. When the bridegroom is about to lead his bride from her family's house after the wedding ceremony, he may be stopped before he crosses the threshold by a male cross-cousin of the bride's who refuses to let her leave the house until he has been given a present by the bridegroom. The cross-cousin may be of any age, even a child in arms, and the incident is now looked upon as a piece of festive sport. But it is significant that he says (not however in any set formula) that the girl belongs to him and he will not let her leave. The present given varies in accordance with the means of the parties, but usually takes the form of a rupee or a gold sovereign. It may be kept by the cross-cousin or may be tied by him in the bride's sari as a present to her. The latter seems to be usually the case. 582 585 605 [431]

While the evidence of kinship terminology might be invoked to support our conclusions in the matter of cross-cousin marriage and would fully support them, it seems to be unnecessary to bring this forward since the material facts already adduced provide sufficient evidence. It seems unwise moreover to base a great deal on the evidence given by kinship terminologies in the Dravidian-speaking areas of India. They are practically identical in all the languages of the area, and the same terminologies are used by such ethnologically diverse communities as the mother-sibs of the Malabar coast, the father-sibs of most of the rest of the area in question, the Coorgs and the Todas who practise symmetrical cross-cousin marriage, and communities 601 171

585 gossip, which is now and then broken by the noisy band of musicians.
574 Meanwhile, the bride and bridegroom are bathed, he is dressed in his new
292 kuppasam (coat) with a long red cotton or silk sash round his waist and
[301] his friends fasten into it the new pichathi, a present from his father,
[405] together with a watch, and put jewelled gold rings on his fingers and a carefully tied turban in the approved Coorg fashion. A bright coloured handkerchief thrown over his shoulder completes his dress. The bride who is fully decked is left to the care of her friends.

585 In the bridegroom's house the wedding party proceed to the kaymada,
[782] carrying a light which had been kindled at the sacred house lamp, and
[354] ignite an earthen lamp there and invoke the blessings of the ancestors. On returning to the house the principal members of the family enter first into the inner hall, and the younger men follow and offer their customary salutations. At the auspicious hour, the bridegroom seeks the permission of the master of the house, and the elders to seat himself on the low three-legged stool kept in readiness and placed upon a carpet between two lighted lamps. These lamps trimmed with many wicks stand in metal dishes filled with rice by the side of which is a spouted brass vessel with milk. On the bridegroom being seated, the master of the house takes a handful of rice and
585 strews it over his head and shoulders uttering the words, "Live well; and
● 431 prosper well by God's favour", gives him a sip of milk, and drops a piece of money or other present in his lap, and passes on. Four men closely related to him do likewise. Then five of the nearest female relations
[576] including the mistress of the house repeat the same formalities. Then the guests, male and female, do the same. Old people only touch the bridegroom's shoulder, those of equal age shake hands, while those below touch his feet as a mark of respect. As the presents accumulate, they are taken
[589] care of by a friend who sits near him and watches what and by whom they
[777] are given. Widowers and widows do not take part in the proceedings because they are unlucky.

585 The same ceremony is gone through in the bride's house at about the same time, but women have precedence over men. After this ceremony, the bridegroom rises and takes his meal with a group of twelve of the nearest relations (groomsmen) and the Aruva. The guests who are
[674] invited are sumptuously fed in the leafy shed put up for the occasion.
[533] Various kinds of liquor are served. During and after feasting, the music makes a discordant and deafening noise.

After feasting, the bridegroom's party go to the bride's house, which is generally some miles away. On such occasions a Coorg bridegroom, mounted on a pony, dismounts at the gate of the bride's residence which he approaches barefooted. When he has advanced

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

Kinship

The system of kinship among the Coorgs is of the type called classificatory. The most important feature is the use of the same kinship terms for mother's brother and father-in-law on the one hand and for father's sister and mother-in-law on the other. The fundamental feature of the system is the application of the same kinship terms in addressing most persons of the same generation and sex. 601

Social Organization

The Coorgs have a council of elders called Takka Mukkyastam who act as the moral censors of their social affairs, though they are not invested with magisterial power by Government. The authority of the village Takkas extends over offences against social customs, non-attendance of public feasts, and improper conduct during the same, as for example, drunkenness. The offender has to appear before the village elders at the *ambala*, an open council room on the village green, where the matter is discussed. The presiding Takka pronounces the verdict which may amount to a fine of ten rupees. In the event of refusal to pay the amount, the offender may be excommunicated, when he may appeal to the district Takkas, and their decision is final. An outcaste Coorg may be reinstated on payment of the fine. The influence of the official class, and increasing knowledge of the law tend to subvert the authority of the Takkas, who relax their control by accommodating themselves to changed conditions, and do not venture on any excommunication. 623 692 [634] [178]

Funeral Ceremonies

The Coorgs bury their dead. The common people are buried in the village burial ground, and children in some reserved place near the home. Men of importance have a tomb built over their graves with a masonry bull, the emblem of Siva, surrounding it. When a man dies, messages are sent round to every house of the village community. Each house must at least send one male and one female member to render service on the occasion. The Aruva of the family has the direction of affairs of the ceremonies. Under his direction the corpse is washed and dressed by the man who has followed the funeral summons, if the deceased is a man, but if a woman, by the women. The handling of the dead by the funeral party does not ceremonially defile them. It is enough for them to bathe and change clothes on reaching home. The corpse is then carried to the hall and laid on a funeral bed near to which a lighted lamp is placed. The whole company gather round and break out in loud lamentations, beating the breast and tearing the hair. Guns are also fired in honour of the dead. Towards evening, the corpse is brought into the yard in an open bier, a little water is poured into its mouth by the relatives and a piece of money is deposited in a copper dish, containing a little coconut milk, saffron, rice 764 [203] [431]

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

764 and well water. The corpse is then carried to the burial ground. Each
[431] funeral attendant approaches, dips his finger in the copper dish, moistens the lips of the corpse with a drop or two and lays a piece of money in it. This collection goes to meet the funeral expenses. After all present have taken leave of the departed, the body is divested of its best clothes and ornaments, and decently laid into the grave or on the pile, the contents of the funeral
[783] lamp dish are thrown upon it, and the covering of the grave or the burning of the pile concludes the ceremony. Pollution lasts for eleven days. In the case of a husband's funeral, the widow with two of her own and relative's children, carrying a brass vessel and a coconut, brings an earthen pot full of water and carries it round the corpse thrice on the funeral ground, the coconut is broken and its water put into a dish for the purpose already mentioned, the widow standing near the feet of the corpse and with averted face lets the earthen water pot fall sideways from her shoulder to the ground as a symbol of her shattered happiness, and the Aruva breaks the brass bangles on her wrist. The next morning the relatives remove her
[765] garments, but her hair remains. As a mark of mourning, a woman leaves
[589] off wearing for one year her kerchief on the head and ties it round her neck. While in this state of widowhood, she neither wears bangles, nor necklace, nor ear-ornaments.

765 On the twenty-eighth day or some time later, as late as six months, when due honour is intended for the departed, a final ceremony, the Thithi, is performed. In the interval the relatives who offer themselves for this service undergo some fasting. They forego the early and the second meal. At noon they bathe, prepare their own simple food, eat part of it themselves, and give the rest to the crows, which consume it for the dead. When the Thithi, the great day of the conclusion of funeral rites, arrives, the whole village community is again invited to the feast in honour of the departed and for the repose of the soul which ceremony concludes the funeral rites.

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4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

224 554 588 C. Cariappah, the Subadar of the taluq, having shot a tiger. Under a screen, on a wedding chair, his face towards the carcass sat the hero of the day, clothed in Coorg warrior costume and covered with flower wreaths and gold ornaments. Behind him stood his armour-bearers, in front the sacred house lamp on a heap of rice, poured into a brass dish. First each [431] [574] member of his house, men, women and children, then all his friends, one by one, stepped up to the bridegroom; strewed a handful of rice from the brass dish over his head, gave him from a brass vessel a sip of milk to drink and in making obeisance, dropped a silver coin into his lap. This money is given with a view to defray the impending expenditure on a sumptuous dinner, given to the whole company. A Coorg dance round the tiger concludes the tamásh and the night wears away with singing and feasting.

*136 [654] Government has now fixed a reward of Rupees five for the destruction of a tiger and Rupees three for that of a cheeta; but the unmutilated skin with the claws has to be delivered to the Sirkar. The height of the tiger varies from 3 to 4 and his length from 6 to 7 feet to which 3 feet may be added for the length of the tail. His weight is from 250 to 400 lbs.

[301] [789] [825] Sometimes one sees children with the ornament of 2 tiger's claws, joined together by silver or gold and suspended round the neck. This charm is supposed to keep off the evil eye. The age of a tiger is said to be ascertained by the number of lobes of his liver, one lobe being added every year!

The cheeta (*Can.* kiruba) or panther is more common than the tiger. It is a very destructive beast to smaller domestic animals. In his depredations he is a coward, chiefly attacking his prey by night and fleeing man, if unmolested. [554] Upon the destruction of a cheeta by a Coorg, the same festivities, as on the tiger hunt, take place, but there is less honour to the sportsman. The skin of the cheeta is spotted with

1 1 [Errata: this should read "claws" See Corrigenda sheet, Cat. 116, P. 473 -- Analyst]

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

preparations ended, the body is carried into the middle apartment (nadumane) of the house and laid upon a funeral bed, near to which a lighted lamp is placed. Instead of oil, those who can afford it, burn on this occasion clarified cow's butter in half a cocoanut placed on a handful of rice in a copper-dish. The whole company gathers round him and breaks out into loud wailing, beating the breast, tearing the hair, much in the usual Hindu style. Guns are also fired in honor of the dead. Towards evening the corpse is brought into the yard, a little water is poured into its mouth by the relatives, and a piece of money deposited in a copper-dish, containing a little cocoamilk, saffron, rice and well-water. Now the body is carried to the burial or burning ground. Each funeral guest approaches, dips his finger into the copper dish, moistens the lips of the corpse with a drop or two, and lays a piece of money into the plate. This collection goes to defray the expenses of the funeral. After all present have thus taken their last leave of the departed, the body is deprived of the ornaments, and laid in the grave or upon the pile, the contents of the funeral-lamp-dish are thrown upon it, and now the covering of the grave, or the burning of the pile, concludes the ceremony. Before this last scene, however, some relatives must be set apart for funeral observances until the Dhiti, the great ceremonial day, which is sometimes celebrated on the 28th day after the death of a person, i. e. at the end of the lunar month in which the decease has occurred, sometimes later, as late as six months, when peculiar honor is intended to be done to the departed. In the interval the relatives, who offer themselves for this service, have to perform a lesser course of fasting. They forego the early and the second meal, at six and nine o'clock. At noon they bathe, prepare their own food, eat part of it themselves (it consists of rice and a little pickled vegetables), and give the rest to the crows, which consume it for the dead. When the Dhiti,

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

potentates.* Arrived at the spot, which was only about a mile off, we dismounted, and, while the people were preparing seats on trees for our reception, amused ourselves shooting arrows at a mark, in which, as usual, the Rájah beat us hollow. When all was ready, each climbed his own tree, the Rájah between us, and sat in a snug little wicker-box with three guns of the Rájah's each, and two of his eunuchs to load our pieces. The Rájah had a single rifle carrying a twelve ounce ball, and two double ones, of one ounce each....The creature rolled over instantaneously, carrying away several small trees, as he extended his enormous bulk upon the ground....It stood ten feet high, and was in excellent condition; the tusks were two feet outside, and nearly three feet long when extracted; and the length of the body was very nearly the same as its height.....Here, supposing our day's work was concluded, we proposed to take leave, but we were yet to learn something further of the kind attentions of this excellent Prince. He told us, that having kept us so long from our own tiffin, it being then three o'clock, he had ordered a dinner to be brought out for us; and, to our surprise, we found a small house built of leaves, a table and chairs, a dinner, consisting of pillawe, mutton cutlets, curry, &c. all ready for us. Nor was this all: the Rájah followed us in, and begged us to excuse him, as he was not very well; but left his servants with guns, powder, shot, &c. and four elephants, desiring us to amuse ourselves after dinner as we pleased. We accordingly dined, and then beat a thick jungle for game, though without success, it being the dry season, when they retire into the most inaccessible parts of the mountains. At five P. M., we returned to our palace, well satisfied with the adventures of the day.....On the 25th of March, we

175 * 643 * 648 * 224

175 * 643 * 648 * 431 ●

* Sorry shall I be, in the sequel, to reverse this most delightful, though airy vision; but truth, with me, is the first maxim, and it will force me to dispel the delightful romance which was here intruded on us by the most plausible appearances.

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

paid our parting visit to the Mahá Swámi, and received from him the following presents: two gold-handled Coorg knives, two panther-skin caps, two sandalwood sticks, one royal tiger- and two panther-skins, and parted from him with mutual expressions of esteem and regard. The Rájah informed us, that the present indifferent state of his health, and not being certain of finding game immediately, had alone prevented his taking us into the country to shoot, but promised, if we would return at the same season next year, we should be amply gratified with field sports. Thus ended my first trip to Coorg.... I shall anticipate a period of my Journal, and extract the next trip at once. Accompanied by Lieutenant Meredith, I set out on the 17th of October 1812, and reached Siddhéshvara, the first village in his country; after which my Diary regularly proceeds as follows:—

"Here we were regaled with curry and rice, by the Coorg Rájah's guards, who refused any pecuniary remuneration. The stockade seems newly finished. We had some very unpleasant heavy rain in the evening, and saw many wild fowl in the tank. The whole road from Periapatna is extremely bad, and would require much repair to fit it for the passage of guns. There was more rain in the night, succeeded by a fog.

"On the 18th of October we set forward, still in our palanquins, in a dense fog.....The road the whole way was very bad. The last four miles, in particular, through swamps and paddy ground, intersected by deep water-courses.

"We arrived at Vírarájendrapett at twenty minutes past three P.M., and took a walk to look at a Christian church building at the western extremity of the village; it is about half finished, and will be a grand edifice for the Romish Christians to erect in a Pagan country. It is built from the foundation of a porous stone, called soap-stone on the Malabar Coast, cemented with light clay, very thick; and from a dis-

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sport did not commence till eleven A. M., the jungle being amazingly thick and game rather scarce. I fired and wounded an elk, which Meredith killed, and I killed a junglee buckrah, or wood-goat, with a single ball, while running like the wind; it was a very curious animal, with a body the same colour and size of a deer, having exceedingly short legs, and therefore its swiftness must proceed from the length and strength of its body; it had short branching antlers, and was so extraordinary an animal altogether, that I preserved the head and antlers.....It was the only animal of the kind, I ever saw in my life. A panther was started, but he escaped, from the density of the jungle. We got into our palanquins at sunset, and moving in great state, with every one of our three thousand beaters carrying a lighted fire-stick, arrived at our pavilion at half-past eight P. M., actually illuminating all the country through which we passed. Our total game killed this day was one wild hog, seven elks, and one junglee buckrah. It matters not to what distance we ramble, the Rájah's attention and kindness extend all over his dominions. We never sit down to a meal, but in pops a large basket of fruit, or some sweetmeats from his own table, and his people are the most orderly, obliging, willing creatures I have ever met in my life. And all this without the slightest hope of reward, which in general will go a great way with the natives of India; but these people reject, with apparent horror, every proffered present, even when alone. There is certainly something very uncommon, indeed unfathomable, in this.

"On the 24th of October we tried another spot, a little out of our way to Mercara, but had no sport, killing one elk only and returned home in the evening. I have observed, that every square league, or mile occasionally, is marked out into a kind of fortification; having a high bank, deep ditch, hedge, and barrier. This renders the country extremely strong in a military point of view, every man being a good marksman,

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would allow him to go with pleasure, and said, I would immediately ask his Highness; but he begged me not, as he was sure the Rájah would allow him to go, if it were really for his advantage; here the conversation dropped, and being reported, it had a capital effect. 175* 643* 648*

This forenoon we took our leave of the Rájah, who received us in his palace, where he was amusing himself shooting blunt, but very heavy headed arrows, at different men, armed with spear and shield; whose business was to guard themselves, and receive the blow on their shields. He afterwards fired at marks, rode several horses in a ring, and lastly, managed two elephants, one of which he requested me to mount, and drove me about for a short time, and then dismounted. I had been informed, that in consequence of my increased rank, since I was last there, he had prepared an elephant as a present. I then imagined this was the one, but I was mistaken. He gave Meredith a bird's head, called Malliárapah, a gold-mounted Coorg knife, and sandalwood stick; and to me, two spears, a gold-mounted knife, sandal-stick, and bird's head, and wished us a pleasant journey. With all this kindness, I could not help remarking, that his Highness had lost some of his affability, so easily are we led by circumstances, or by previous opinion, to fancy what, perhaps, has no existence. His conduct to us throughout had been kind and condescending, beyond that of any native Prince I ever knew, and was never equalled, in after times, but by the Rájah of Népaunee. He was particularly fond of the flower of the Calderah, called in Hindustáni, Kewrah, the odour of which is generally too strong for English organs, but sweet beyond any flower in the East. No man in his dominions dare use it, all being the property of the Mahá Swámi; as the finest flowers of their gardens are appropriated solely to the decoration of their temples, by all the other natives of India. [431] [422] [784]